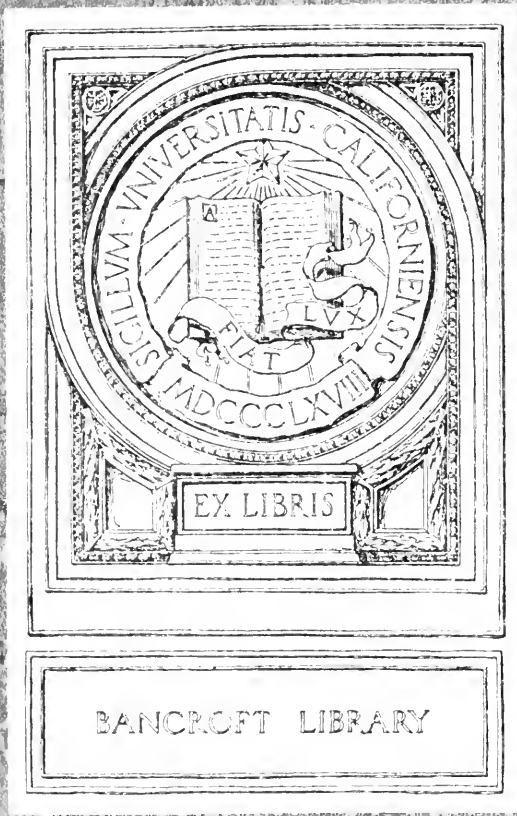


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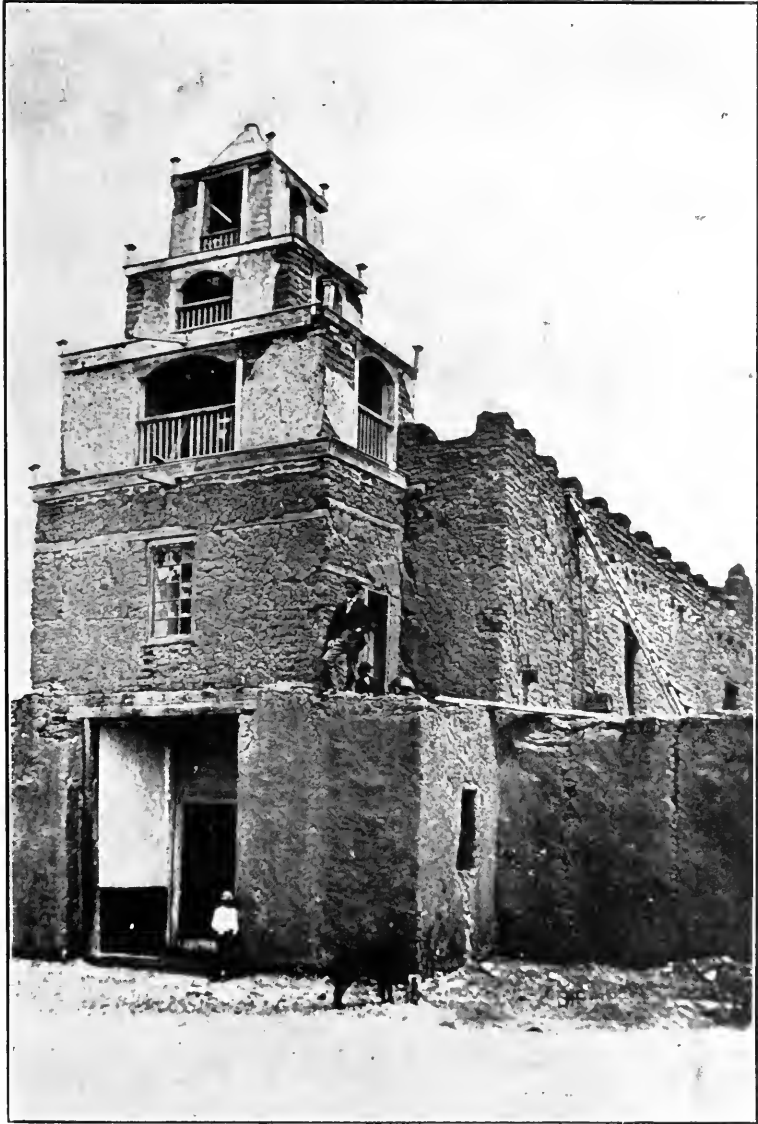




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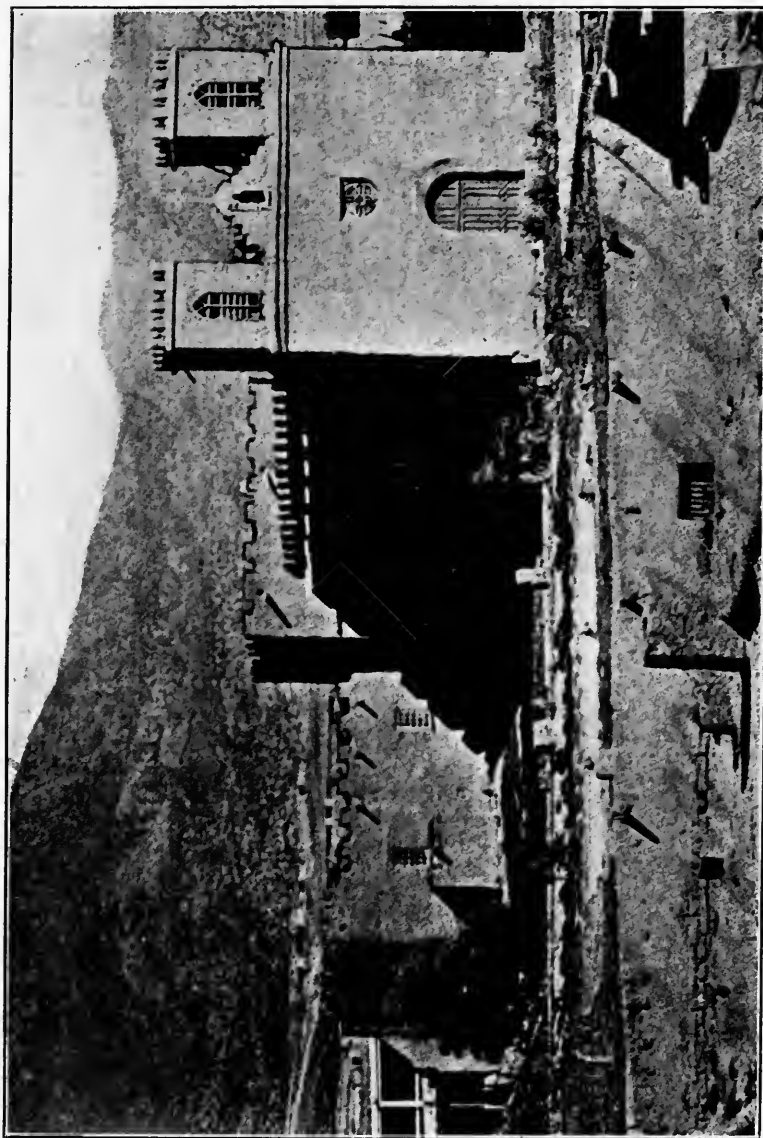
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THE OLD CATHEDRAL OF ST. FRANCIS, SANTA FÉ
Built in 1713 on the site of the first Parish Church of the city, erected about 1627 by
Father Alonzo de Benavides. The corner-stone of the present Cathedral was laid by
Bishop Lamy in 1869.



THE GREAT CHURCH AT SANTA CRUZ, NEW MEXICO
The original Church was built in 1695, and the present one was probably finished in 1733. It is said to be the largest in New Mexico, and contains very interesting examples of both Spanish and Mexican art of the Seventeenth Century.

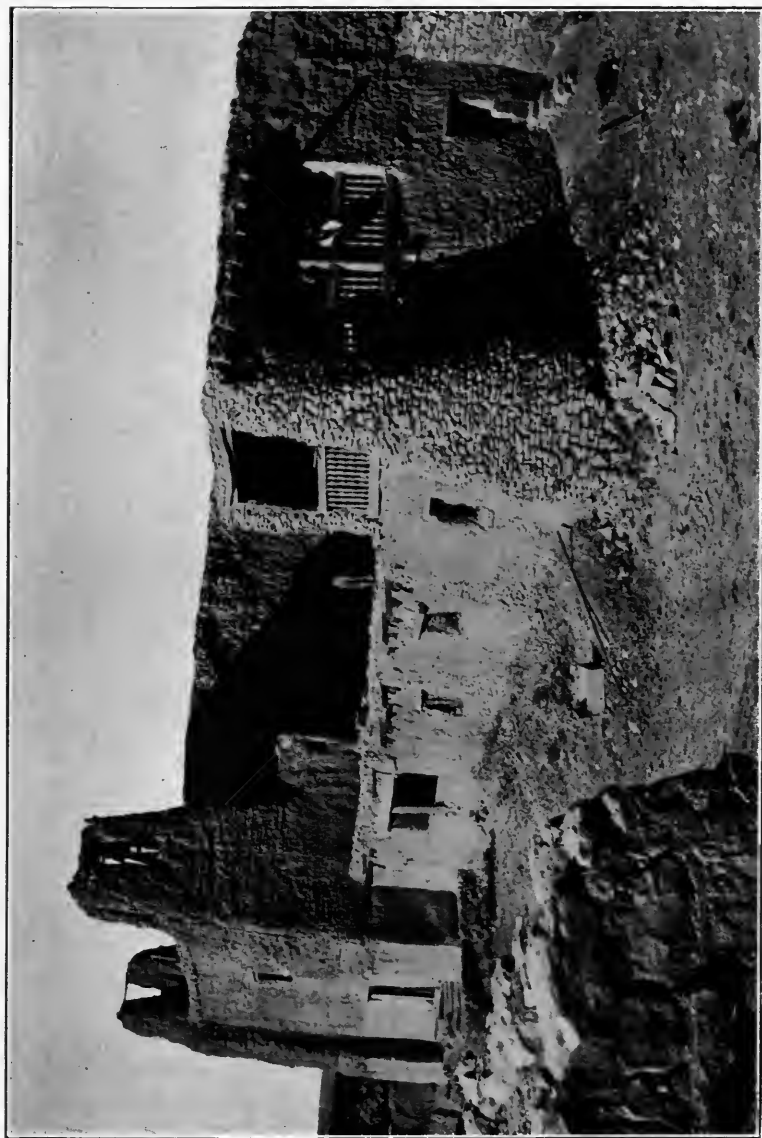


INTERIOR OF THE CHURCH AT SANTA CRUZ



RUINS OF THE JEMEZ MISSION

Jemez was visited in 1541 by Captain Francisco de Barrio-Nuevo, an officer of Coronado's army. The Mission was founded about 1598. During the Indian uprising of 1680 one of the Franciscan priests at Jemez was killed by an arrow, while ministering at the Altar



THE CHURCH AND FRANCISCAN MONASTERY AT ACOMA, NEW MEXICO
Believed by some historians to be the original structure, built about 1629 by Friar Juan Ramirez, but by others thought to have been erected at a later period



INTERIOR OF THE OLD CHURCH AT ACOMA



MISSION CHURCH, LAS TRAMPAS, RIO ARRIBO
COUNTY, NEW MEXICO



ST. AUGUSTINE'S CHURCH, ISLETA, NEW MEXICO
Rebuilt in the last decade of the Seventeenth Century on the ruins of the first Church,
erected by 1629

Spanish Mission Churches of New Mexico

BY

L. Barron
L. BRADFORD PRINCE, LL. D.

President, The Historical Society of New Mexico, and the Society for the Preservation of Spanish Antiquities; Vice-President, The National Historical Society; Former Governor and Chief Justice of New Mexico.



HERE is no series of structures in the United States that possesses such interest as the old Missions of California. Whether intact, or partially restored, or in ruins, they have an attraction and a charm that are unequalled.

There are various reasons for this. In the first place our country is so comparatively new, that anything that has a flavor of antiquity is attractive in itself. Especially is this so, if in its architecture and general arrangement it differs widely from that to which the average American is accustomed in his home. The fact that there is a chain of these structures, various in size and form and style, yet all parts of one comprehensive plan, multiplies the interest. The story of their inception, of the noble plan and the vigorous realization of his ideal by the untiring and self sacrificing Serra; of their almost miraculous success and prosperity, and then of their equally rapid fall and destruction, all these things appeal to everyone who has human sympathies and aspirations and enthusiasm. They make our quieter life seem tame and uneventful, and they have presented a field to poet and novelist and painter which has brought forth some of our choicest productions in literature and art.

So these old Missions have become the Mecca of thousands and tens of thousands of tourists, and there can be no doubt that their very existence, standing as monuments to zeal and self-sacrifice, and preaching a never ending sermon of love and devotion and consecration to God and humanity, has been a continual influence for good, and helped to weaken the widespread spirit of selfishness and com-

mercialism. The whole story is inspiring, and God forbid that any one should even by comparison detract from its beauty and influence.

We see a vast country favored above all others by nature in climate and resources, thinly settled by wandering tribes, who lived as their fathers had lived generations before. Though on the coast of Earth's greatest ocean, its people knew nothing of the world beyond the limitations of their frail canoes, and the world knew as little of them.

The white man had come from afar, almost three centuries before, and the Spaniard had settled to the south and the Russian to the north; but this fairest spot in the New Continent had only been glanced at by the venturesome navigator and explorer. For generations the light of the Gospel had been brought to Lower California and Sonora on the south by the Jesuit Fathers, and to New Mexico on the east by the zealous Franciscans, but Alta California, far richer than either, was ignored.

The Russian had journeyed southward from Alaska to the Bay of San Francisco, and held the services of the Greek Church there; but he had not remained. Even before that, Sir Francis Drake had anchored by the shore and set up an English standard, and his Chaplain read the first service of the English Church on the Pacific Coast under its shadow; but he sailed away and was forgotten.

Years passed, until, in 1767, the Jesuits were expelled from the Spanish possessions, and the Franciscans were placed in charge of all their Missions in California and Northern Mexico. They were full of missionary zeal, and to lead their work came Father Junipero Serra, who was not satisfied simply to continue the old work on the lower peninsular, but looked beyond to the region on the north, to Alta California, and determined to Christianize its people. At last the hour and the man had come!

This is no place to tell of his efforts and his success. With the strong will and practical ability of Galvez, the Visitador General of New Spain, to aid the marvelous zeal and enthusiasm of Father Junipero, the latter performed the work of a century in a few short years.

The plan projected was to establish a line of missions all the way from San Diego in the south to Monterey and San Francisco in the north, each near to the sea, yet out of gunshot from national enemies or the buccaneers of the day; near enough to each other to be a support and a solace, but not so near as to cause over-lapping of activities.

The missionaries came by sea and land. King Charles the Third of Spain was interested in the work, and sufficient troops were sent

SPANISH MISSION CHURCHES OF NEW MEXICO

to offer protection. Three ships were sent from different ports of western Mexico, and two safely anchored in the beautiful Bay of San Diego, where the soldiers, after a march of two months, were rejoiced to find them. The second division of the little army, with the Royal Governor of California and Serra himself, arrived on July 1st, and on the 16th, with a full ceremonial both of Church and State, a great Cross was erected, the Royal Standard was planted and its banner unfurled, Mass was celebrated and firearms discharged, and the Mission of San Diego was established.

The work went bravely on in spite of innumerable trials and obstacles. The next year the Mission of San Carlos Borromeo was founded, and two more in 1771. Before the end of the century there were eighteen in all, of which San Luis Rey was last. In the first ten years the Franciscans claimed three thousand native Indians as converts, and in 1800 this number had increased to ten thousand, under about forty priests of the Seraphic Order.

Father Junipero did not live to see all this accomplished, but succumbed to his untiring labors in 1784, and was buried, as he desired, in his beloved mission of San Carlos. But his spirit survived and controlled and vivified the work.

The list of the whole chain of California Missions, including the three established after the year 1800, with their dates, is as follows:

- San Diego, July 16, 1769.
- San Carlos Borromeo, June 3, 1770.
- San Antonio de Padua, July 14, 1771.
- San Gabriel Arcangel, September 8, 1771.
- San Luis Obispo, September 1, 1772.
- San Francisco de Asis, October 9, 1776.
- San Juan Capistrano, November 1, 1776.
- Santa Clara, January 12, 1777.
- San Buenaventura, March 29, 1783.
- Santa Barbara, December 15, 1786.
- La Purisima Concepcion, December 8, 1787.
- Santa Cruz, August 28, 1791.
- La Soledad, October 9, 1791.
- San Jose, June 11, 1797.
- San Juan Bautista, June 24, 1797.
- San Miguel Arcangel, July 25, 1797.
- San Fernando Rey, September 8, 1797.
- San Luis Rey, June 13, 1798.
- Santa Inez, September 17, 1804.

San Rafael Arcangel, December 17, 1817.
San Francisco Solano, July 4, 1823.

The last was established just as the days of prosperity of all, were to end. As long as Spanish authority continued, the Missions were protected and fostered. With Mexican independence this was reversed, and decay and disintegration followed.

Some of the structures are in ruins, others have been most carefully repaired and preserved, others have been "restored" or "modernized" almost beyond recognition, but all have an undying interest as monuments to the zeal and energy of their founders and builders.

I have dwelt thus long on the Missions of California because in a comparison between them and those of New Mexico, I wished to detract in no way from the great interest that attaches to that remarkable chain of structures, or from the glory and admiration which are so justly due to their builders. Fortunately, there can be no rivalry between the achievements of the early missionaries in the two fields, for all were of the same Order of St. Francis, and displayed the same heroic self-sacrifice, and each field has its list of martyrs who gave their lives for their Christian faith.

But we are dealing simply with the material structures which they built, many of which remain to-day, some intact and some in ruins, as their monuments; and with the interest which the ordinary traveler or tourist finds in what is still to be seen of their work.

The claim of New Mexico to superiority in this view of the subject is based firstly on the far greater antiquity of its Mission Churches, and secondly on the greater variety in the history which they have experienced.

The first Mission Church in California was built in 1769—while nearly all of the original missions in New Mexico were established a century and a half before that time, and several of them one hundred and seventy years before. One whole chain of churches, those in the Salinas Valley, whose ruins are today the most interesting of any in New Mexico, had been built, and had done their Christian service to generations of Indians, and were deserted and destroyed, with that service ended, almost exactly a century before Padre Junipero came to establish the first mission in California.

Without wishing to anticipate what must appear more at large in subsequent chapters, it is not to be forgotten that the first mission church in New Mexico was built in August, 1598, and that before 1630 the whole "Kingdom" was well supplied with both churches and the adjoining "conventos," which were at once the residences of the

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priests and the centers of missionary work in their respective parochial districts. Fortunately we have exact and accurate chronicles of those early days in both the civil and ecclesiastical records, which under the Spanish system were much more scrupulously kept, and amply certified, and extended far more into detail, than anything recorded by English officers or clergy.

Those who are not familiar with the Spanish documents of that era are always amazed at the circumstantial manner in which every little event, however trivial, is made the subject of an "Auto," written at length, and attested not only by the responsible official, as the governor or commanding officer, but certified to by secretaries and witnesses, with official signatures and "rubrics" that seem to us unnecessarily prolix and formal; sometimes in the old Archives a half-dozen of such narrations being made in a single day.

In addition to these official chronicles, New Mexico possesses the unique distinction of having the history of its earliest settlement in the form of the most extensive epic poem ever written in the New World. This poem, entitled "Historia de la Nueva Mexico," by Captain Gaspar de Villagr a, contains no less than thirty-three cantos, constituting 182 pages of ordinary modern print, and gives a minute as well as graphic narration of all the events of the exploration and colonization under O ate, from first to last.

Villagr a was a captain in O ate's expedition and also held the position of procurador general. He was a valiant soldier as well as a courtier and a poet, and his testimony is that of an actual participant in all that occurred in those early days. H. H. Bancroft, the eminent historian of the West, says of the poem, "I found it a most complete narrative, very little, if at all, the less useful for being in verse. The subject is well enough adapted to epic narrative, and in the generally smooth-flowing endecasyllabic lines of Villagr a loses nothing of its intense fascination. Of all the territories of America, or of the world, so far as my knowledge goes, New Mexico alone may point to a poem as the original authority for its early annals."

In considering the promptitude with which the Mission Churches in New Mexico were founded, after the discovery and very first settlement of the country, we must bear in mind the intimate connection which then existed in all Spanish dominions between colonization and religion, and the important place which the conversion of the heathen held in all projects for exploration and conquest.

The ecclesiastical influence of that time, especially in Latin countries, was the dominating power, and had at least as much to do in shaping public events, as the civil authority; and in addition to

this, it was the age of the high tide of the great religious orders, most of which had been founded not very long before, and were now in the full exercise of their vigor and enthusiasm; and after the discovery of a new continent, filled with a great heathen population awaiting conversion to Christianity, the desire to accomplish that work permeated the whole Spanish nation with almost as much force as the determination to rescue the Holy Sepulchre from the unbelieving Moslems had aroused all over Europe in the days of the Crusades.

The sovereigns of Spain in that era were zealous in religious matters, and showed in all their acts a genuine desire to bring about the conversion of the millions of new subjects that the discoveries by Columbus and his successors had providentially brought under their control, and to extend the bounds of Christian influence farther and farther into the unknown regions of the New World.

The connection between Church and State was never more strong and close than at that period. Pope Alexander VI, under a claim to universal dominion, had divided all of the newly found regions of the world between the sovereigns of Spain and Portugal, by establishing a line which gave to the latter country all of what is now Brazil, and to the former the remainder of the American continent; and this became the foundation of the claim to sovereignty over newly found regions more relied upon even than any right by discovery. The power thus bestowed was of course to be exercised for the establishment of ecclesiastical institutions as well as civil ones; and this idea of the "two authorities" was constantly expressed in formal documents, and was almost the first thing taught to the newly discovered races. "There is one God who rules in the Heavens above, and one Emperor who reigns upon earth," in the time of Charles the Fifth was the foundation of all the teaching to the natives, and of the organization of government.

The first documents that relate to the discovery and settlement of New Mexico are excellent illustrations of these conditions. The grant made by the Emperor Charles V to Panphilo de Narvaez, included all of the continent from the extremity of Florida to the Rio de las Palmas in Mexico, and by it Narvaez was authorized to take possession of the whole of that enormous territory and assume the government thereof. This Rio de las Palmas is on the east coast of Mexico considerably south of the Rio Grande; so that the region to be explored, occupied and governed, embraced not only the States of our Union which border on the Gulf of Mexico but also all of northeastern Mexico, including what is now New Mexico, and the great unknown and undefined country beyond.

The petition of Narvaez for this vast grant of power sets forth

clearly its religious objects as well as the more material ones connected with sovereignty and riches. It begins as follows:

“Sacred Cæsarean Catholic Majesty: In-as-much as I, Panfilo de Narvaez, have ever had and still have the intention of serving God and Your Majesty, I desire to go in person with my means to a certain country on the main of the Ocean Sea. I propose chiefly to traffic with the natives of the coast, and to take thither religious men and ecclesiastics, approved by your Royal Council of the Indies, that they may make known and plant the Christian Faith. I shall observe fully what your Council require and ordain to the ends of serving God and Your Highness, and for the good of your subjects.”

This petition was referred to the Council of the Indies, and they acted favorably upon it, largely perhaps because Narvaez had offered to pay all of the expenses of the expedition from his own funds; and they recommended that the king concede the right of conquest requested by Narvaez on condition that he take no less than two hundred colonists from Spain and found at least two towns. He was provided with a proclamation to be made to the native inhabitants, when they were discovered, which distinctly sets forth the grounds of the Spanish claims to sovereignty over America. It is addressed “To the inhabitants of the country and provinces that exist from Rio de las Palmas to the Cape of Florida,” and reads in part as follows:

“I in behalf of the Catholic Cæsarean Majesty of Don Carlos, King of the Romans and Emperor ever Augustus, and Dona Juana, his mother, Sovereigns of Leon and Castilla, Defenders of the Church, ever victors, never vanquished, and rulers of the barbarous nations, I, Panfilo de Narvaez, his servant, messenger, and captain, notify and cause you to know in the best manner I can, that God our Lord, one and eternal, created the heaven and the earth. All these nations God our Lord gave in charge to one person called Saint Peter, that he might be master and superior over mankind, to be obeyed and be heard by all the human race where-so-ever they might live and be, of whatever law, sect, or belief, giving him the whole world for his kingdom, lordship, and jurisdiction. This Saint Peter was obeyed and taken for King, Lord, and Superior of the Universe by those who lived at that time, and so likewise have all the rest been held, who to the Pontificate were afterward elected, and thus has it continued until now, and will continue to the end of things. One of the Popes who succeeded him to that seat and dignity, of which I spake, as Lord of the world, made a gift of these islands and main of the Ocean Sea to the said Emperor and Queen, and their successors, our Lords in these King-

doms, with all that is in them, as is contained in certain writings that thereupon took place, which may be seen if you desire."

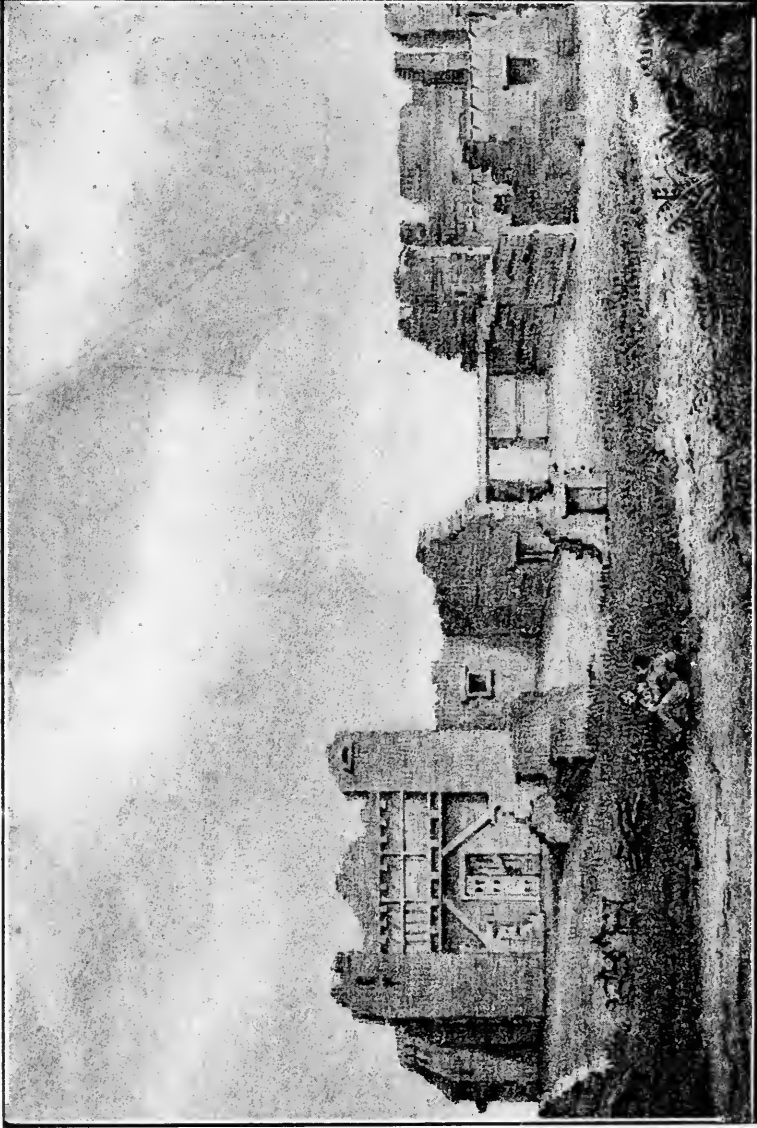
Having thus demonstrated the rightful power of the sovereign, the proclamation calls on them "to recognize the Church as Mistress and Superior of the Universe, and the High Pontiff, called Papa, in its name; the Queen and King our masters, in their place as Lords Superiors, and Sovereigns of these Islands and the main, by virtue of said gift. If you shall do so, you will do well in what you are held and obliged; and their Majesties, and I, in their Royal name, will receive you with love and charity. If you do not do this, and of malice you be dilatory, I protest to you that with the help of Our Lord I will enter with force, making war upon you from all directions and in every manner that I may be able, when I will subject you to obedience to the Church and the yoke of their Majesties."

Unfortunately for Narvaez, this proclamation never was actually used, as this was the ill-starred expedition of which Alvar Nuñez Cabeza de Vaca was treasurer, and which was destroyed on sea and land until only that historic man and his three companions were left to tell the tale, and to be the first strangers from the Old World to tread on the soil of New Mexico.

The history of all the subsequent expeditions shows the same religious character and influence. When the "Land of the Seven Cities" was to be explored from Mexico, it was Marcos de Niza, a Franciscan, who was placed in charge. Two years later, when Coronado started on his wonderful march, he was accompanied by a goodly number of Franciscan friars; and of these, two—Juan de Padilla, a priest, and Louis a lay brother,—remained in the newly discovered regions, one at Quivira and one at Cicuic, when the disappointed little army commenced its homeward march; and they soon received the crown of martyrdom which was their sure reward.

The next to penetrate the New Mexican region were Friar Ruiz and his devoted companions, Francisco Lopez and Juan de Santa Maria, all three Franciscans; and their journey was exclusively a missionary pilgrimage, induced by their burning zeal for the conversion of the unknown tribes who lived in the Rio Grande Valley in heathen darkness. They penetrated the wilderness as far as Puará, near the present Bernalillo, and then the little guard of soldiers was afraid to proceed or even to remain; and so they separated; the soldiers of the king returned to the safety and ease of the garrison life, and the Soldiers of the Cross went forward, braving hardships and dangers, until they also joined the "noble army of martyrs."

And when the actual settlement of New Mexico came, under



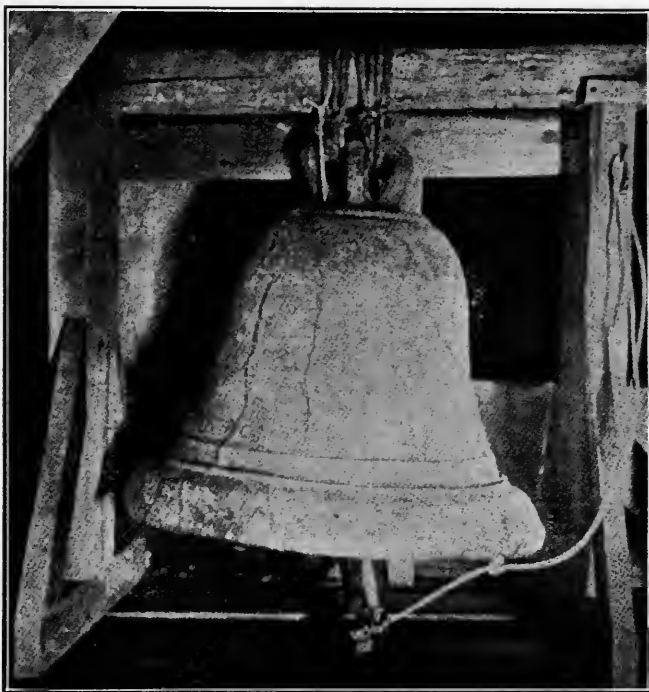
OLD MISSION CHURCH AND RUINS AT PECOS, NEW MEXICO, AS THEY APPEARED
IN 1846

Pecos was visited by Coronado in 1540. The first Church was built in 1598 by Don Juan de Oñate, Governor and Captain-General of New Mexico. In the Revolution of 1680 the Mission was destroyed and the Priest in charge, Padre Fernando de Velasco, murdered by the Indians. After the re-conquest of New Mexico in 1692-1694 by Governor Diego de Vargas the Mission was restored and the Church rebuilt.



"OUR LADY OF LIGHT"

This representation, carved in high relief on a wooden slab, was brought to Jemez, New Mexico, by the thirteen remaining inhabitants of Pecos who migrated to Jemez in 1840. The Mission at Pecos was founded soon after 1598. This ancient picture remained in the possession of Agustin Peco, the last survivor of the thirteen, until 1882, when it was obtained by L. Bradford Prince, later Governor of New Mexico.



THE ANCIENT BELL OF SAN MIGUEL, IN SANTA FE

Cast in Spain in 1356, from gold and silver and jewelry offered by the people for a bell to be dedicated to Saint Joseph, as a gage of their confidence in his prayers for their victory over the Moors, brought to America in the Seventeenth Century by Nicolas Ortiz Niño Ladron de Guevara, who was associated with de Vargas in the re-conquest of New Mexico in 1692, this historic bell now hangs in what is thought to be the oldest Church standing in the United States.





INTERIOR OF THE CHURCH OF SAN MIGUEL, SANTA FÉ
Showing the gallery and carved *Vigas*, or round timbers of equal size



ST. JOSEPH'S CHURCH, LAGUNA, NEW MEXICO, BUILT IN 1699

Over the Altar is a picture of St. Joseph, painted on elk skin, probably the largest painting on skin in the world.



THE SANTUARIO OF CHIMAYO, NEW MEXICO

Chimayo, from time immemorial, has been famed for the health-giving properties of its soil, and the Church was built in 1816 that here might be a special shrine for worship and thanksgiving.



INTERIOR OF THE SANTUARIO OF CHIMAYO



THE ROSARIO CHAPEL, SANTA FÉ

Erected in 1807 on the site of the original Chapel, built in 1692, by Don Diego de Vargas, in fulfillment of a vow to found here a Chapel and to institute an annual memorial procession, still made, in thanksgiving for Divine favor shown in the re-conquest of New Mexico after the revolution of 1680

Oñate, the colonists were accompanied by no less than ten Franciscan friars, for the conversion of the Indians. This expedition started from San Bartolomé, in Mexico, on January 20, 1598, and three months later encamped in a beautiful grove on the banks of the Rio Grande, a little below Paso del Norte, where Oñate raised the royal standard and took possession of New Mexico and the adjoining provinces for God and the King. The formal declaration made by Oñate on this occasion, is so characteristic of the time, and illustrates so well the union of the religious and the secular powers, that we present its essential parts, as of general interest. It reads as follows:¹

"In the name of the Most Holy Trinity, and the undivided Eternal Unity, Deity and Majesty, Father, Son and Holy Ghost, three persons in one sole essence, and one and only true God, that by his eternal will, Almighty Power and Infinite Wisdom, directs, governs and disposes potently and sweetly from sea to sea, from end to end, as beginning and end of all things, and in whose hands the Eternal Pontificate and Priesthood, the Empires and Kingdoms, Principalities, Dynasties, Republics, elders and minors, families and persons, as in the Eternal Priest, Emperor and King of Emperors and Kings, Lord of lords, Creator of the heavens and the earth, elements, birds and fishes, animals and plants and all creatures corporal and spiritual, rational and irrational, from the most supreme cherubim to the most despised ant and tiny butterfly; and to his honor and glory and of his most sacred and blessed mother, the Holy Virgin Mary, our Lady, gate of heaven, ark of the covenant, and in whom the manna of heaven, the rod of divine justice, and arm of God and his law of grace and love was placed, as Mother of God, Sun, Moon, North Star, guide and advocate of humanity; and in honor of the Seraphic Father, San Francisco, image of Christ, God in body and soul, His Royal Ensign, patriarch of the poor, whom I adopt as my patrons and advocates, guides, defenders and intercessors.

"I wish that those that are now or at any time may be, know that I, Don Juan de Oñate, governor and captain general, and Adelantado of New Mexico, and of its kingdoms and provinces, as well as of those in their vicinity and contiguous thereto, as settler, discoverer and pacifier of them and of the said kingdoms, by the order of the King, our lord. I find myself today with my full and entire camp near the river which they call Del Norte, and on the bank which is contiguous to the first towns of New Mexico, and whereas I wish to take possession of the land today, the day of the Ascension of our Lord, dated April 30th, of the present year 1598 through the medium of the person of Don Juan Perez de Donis, clerk of his Majesty, and secretary of this expedi-

tion and the government of said kingdoms and provinces, by authority and in the name of the most Christian King, Don Felipe, Segundo, and for his successors, (may they be many) and for the crown of Castile, and kings that from his glorious descent may reign therein, and for my said government, relying and resting in the sole and absolute power and jurisdiction of the Eternal High Priest, and King, Jesus Christ, son of the living God, universal head of the Church, because they are his, and he is their legitimate and universal pastor, for which purpose, having ascended to his Eternal Father, in his corporal being, he left as his Vicar and substitute, the prince of Apostles, St. Peter, and his successors legitimately elected to whom he gave and left the Kingdom, power and Empire. By the medium of the aforesaid power, jurisdiction and monarchy, apostolical and pontifical, there was granted and sanctioned, recommended and entrusted to the kings of Castile and Portugal and to their successors since the time of the Sovereign Pontiff Alexander VI, by divine and singular inspiration, the empire and dominion of the East and West Indies, in and to the kings of Castile and Portugal and to their successors, transferred and lodged upon them by the church militant and by the other sovereign pontiffs, successors of the said most holy pontiff of glorious memory, Alexander VI, to the present day, on which solid basis I rest to take the aforesaid possession of these kingdoms and provinces, in the aforesaid name.

“And therefore, resting on the solid basis aforesaid I take the aforesaid possession, in the presence of the most Reverend Father Fray Alonzo Martinez of the order of our lord Saint Francis, Apostolic Commissary, (and others). And this said possession I take and apprehend, in the Voice and name, of the other lands, Pueblos, Cities, and Villas, solid and plain houses that are now founded in the said Kingdoms and Provinces of New Mexico, and those that are neighbors and contiguous to it, and which were founded before in them, with the mountains, rivers, river banks, waters, pastures, meadows, dales, passes, and all its native Indians as are included and comprised in them, and the civil and criminal jurisdiction high and low from the edge of the mountains to the stone in the river and its sands, and from the stone and sands in the river to the leaf of the mountains. And I, Juan Perez de Donis, clerk of his Majesty and post secretary, do certify that the said lord Governor, Captain General and Adelantado of the said Kingdoms, as a sign of true and peaceful possession placed and nailed with his own hands on a certain tree, which was prepared for that purpose, the Holy Cross of our Lord Jesus Christ, and turning to it, with his knees on the ground, said: ‘Holy Cross, divine gate of heaven, altar of the only and essential sacrifice of the Body and the

Blood of the Son of God, way of the Saints, and possession of their glory; open the gate of heaven to these infidels; found the Church and Altars where the Body and Blood of the Son of God may be offered; open to us a way of safety and peace for their conversion and our conversion, and give to our King, and to me, in his Royal name, peaceful possession of these Kingdoms and Provinces for his holy glory. Amen.'

"And immediately after he fixed and set in the same manner with his own hands the Royal Standard with the Coat of Arms of the most Christian King, Don Felipe, our lord; on the one side the Imperial Arms, and on another part, the Royal, and at the time this was being done, the clarinet sounded, and the arquebuses were discharged with the greatest demonstration of gladness."

Before proceeding to take up the stories of the different Missions separately, it is desirable to devote a chapter to the general history of church-building in New Mexico, so as to have a connected view of the subject.

The commencement of missionary work was almost simultaneous with the first Spanish settlement. The Expedition of Coronado was military and in the nature of an exploration of an utterly unknown region. No women or families accompanied the army and there was no idea of colonization or permanent occupation by the expedition. Consequently there was no attempt at church-building. The journey of Espejo was equally without any intention of settlement; but the coming of Oñate was expressly with a view to permanent occupation. After overcoming many obstacles he left the mines of Santa Barbara on January 20, 1598, with the long line of his soldiers and colonists, which was increased somewhat on the march by the addition of some who were not ready at the time of departure.

According to the best authorities, this expedition when it entered New Mexico comprised about four hundred men, one hundred and thirty of whom were accompanied by their families. There were in the train eighty-three wagons and seven thousand head of cattle. Accompanying the expedition were no less than ten Franciscan friars, of whom eight were priests and two lay brothers, all in charge of Padre Alonzo Martinez as comisario. Its progress was necessarily slow on account of the women and children and domestic animals. Oñate crossed the Rio Grande not far from Paso del Norte, on May 4, 1598, and the advance guard reached the most southerly pueblos, near the present San Marcial, on May 28th. Continuing up the Rio Grande Valley they arrived at Santo Domingo and San Ildefonso early in July and San Juan on the 9th of that month. On account of the

kindness and hospitality received from the Indians of San Juan, the words "de los Caballeros," "of the gentlemen," were added to the name of the town, and the pueblo has always retained its full title of "San Juan de los Caballeros." The beauty and broad expanse of the valley across the river from San Juan and extending up the Chama as far as the eye can reach, attracted the attention of the Spandiards, and it was soon determined that this was the most favorable spot that had been found for the location of their settlement and capital; and the San Juan Indians generously allowed them to occupy the houses in the little pueblo of Yunque until they could erect their own buildings.

It was on the 12th day of July that the settlement was finally made and the colony permanently located; so that this may be called the Birthday of Spanish New Mexico; and the three hundredth anniversary of this event was elaborately celebrated by the Historical Society of New Mexico on July 12, 1898, with a procession of Indians on horseback and a number of historical addresses.

Oñate was a man of untiring energy, and after determining on this location, he made a rapid journey to Picuris and Taos on the north, and within a fortnight had not only visited those pueblos but extended his rapid excursion to Pecos on the east, to San Marcos and San Christobal on the south, and to Santo Domingo on the southwest, where he met the main body of his little army, which had marched more slowly than the comparatively small advance guard. He then went directly west to Cia and Jemez, and returned to the new capital, which had been named San Gabriel, on August 10th.

Meanwhile the wagons and cattle of the colony were slowly arriving, and on August 18th the last of them had reached the little town, and there were great rejoicings that the whole body of settlers was at length reunited after their journey of more than six months.

No time was now lost in building their church, the first Mission in New Mexico and almost the first in what is now the United States; for the time antedated the settlement of Jamestown by more than eight years and that of Plymouth by twenty-two. Under the direction of the Governor and the zealous Franciscans, the work proceeded rapidly.

It did not need to be very large to meet present requirements, and the record shows that it was completed in two weeks; but, if its size was small, the ceremonies of its dedication were made as elaborate as possible in order to impress the minds and hearts of the natives. These ceremonies took place on September 8th, and at their conclusion there was a dramatic representation of a conflict between the Christians and the Moors, in which the former by the timely aid of St. James were

gloriously victorious, to the great satisfaction of all the audience, both white and red. To cement the friendship of the Indians and afford them entertainment, festivities were continued for an entire week; all kinds of sports, both of the Spaniards and of the Pueblos, being indulged in, amid much rejoicing.

Advantage was taken of this era of good feeling, and of the presence of large numbers of Indians from all directions, to hold a great meeting of the Spanish officials and ecclesiastics and the representatives of all the pueblos that could be reached, under the grandiloquent title of "Universal Meeting of all the Earth (*Junta universal de toda la tierra*). On this occasion their obligations both to the Cross and Crown were elaborately explained to the Indians, and they acknowledged the sovereignty of the Spanish king, and agreed to receive the Franciscans as their religious guides, though at the same time they tactfully suggested that the Spaniards certainly would not wish them to profess a belief which they did not yet comprehend.

All of the friars were of course in attendance, and as soon as the ceremonies were concluded, the comisario began the practical part of their missionary work by dividing the whole inhabited territory of New Mexico into seven districts, each of which was assigned to one of the Franciscan Fathers.

As this was the initial point of all the missionary work, and those thus sent out were the first band of church-builders in our land, it is well to preserve their names.

To Fr. Francisco de San Miguel was assigned the Province of the Pecos, with seven pueblos on the east, and also the pueblos of the Salinas country extending to the great plain.

To Fr. Juan Carlos, the Province of the Tihuas, on the Rio Grande and including the Piros pueblos below, as far as Socorro and San Antonio (Teipana and Qualacu).

Fr. Juan de Rosas was placed in charge of the Province of the Queres, including Santo Domingo, Cochiti, San Felipe, San Marcos, San Cristobal, etc.

Fr. Cristoval de Salazar was appointed to the Province of the Tehuas, including San Juan (Caypa), San Gabriel, San Yldefonso, Santa Clara, etc.

To Fr. Francisco de Zamora was assigned the Province of Picuris and Taos and the surrounding country.

To Fr. Alonzo de Lugo was given the Province of Jemez, including Cia, and many pueblos whose names cannot now be identified, in that general vicinity.

Fr. Andres Corchado was put in charge of a Province composed of the country west of Cia, including Acoma, Zuñi, and Moqui.

The other Franciscan Friars not so assigned were Pedro Vergara and Juan de San Buenaventura, the lay brother, who appears to have remained with Father Martinez, the comisario, to aid in his work.

The seven who were placed in charge of the districts into which New Mexico was divided, left immediately for their fields of labor; each taking his way into an unknown land, among a people whose language he did not understand, isolated from all familiar faces, with nothing but his undaunted faith and missionary zeal to support him in his lonely work.

"The harvest was plenteous but the laborers were few;" and so, in the succeeding year, Friars Martinez, Salazar, and Vergara went to Mexico for the purpose of securing more Franciscans for the Missions then being established. On the journey Padre Salazar died; Comisario Martinez remained in Mexico, and Fr. Juan de Escalona was sent in his place as the head of the Mission, with six or eight additional brothers.

Besides the inevitable difficulties of their work, the Franciscan missionaries, from the very first, found themselves antagonized, and many of their efforts rendered futile, by the action of Oñate and succeeding governors, and their opposition to the methods of the Franciscans. Their points of view were essentially different. The governors generally had no thought but of holding the Indians in subjection, of making further explorations and conquests, and of securing any personal gain possible from their official position. The other officials and the little army of soldiers naturally agreed with the governor and his wishes.

The friars, on the other hand, thought only of the salvation of souls, of the baptism of the natives of all ages, and the stamping out of heathen ceremonials. These essential differences created much friction and finally open antagonism. The first letters written at San Gabriel of which we have copies, express this bitterness of feeling. They appear in Torquemada's "Monarguia Indiana," and are written by Father Escalona, the comisario, to the Superior of the Franciscan Order in Mexico. They accuse the governor of all kinds of crimes and malfeasance. They charge cruelty in sacking Pueblo villages without reason; that he had prevented the raising of corn necessary for the garrison and people and thereby brought on a famine and caused the people to subsist on wild seeds; and insisted that the colony could not possibly succeed unless Oñate was removed. On his part, the gov-

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ernor wrote to the Viceroy and the King, charging the friars with various delinquencies and general inefficiency.

But notwithstanding these drawbacks, the missionary work went on. There were changes in the person of the chief Franciscan, but no change in policy. Fr. Alonzo Peinado succeeded Fr. Escobar as comisario in 1608, and brought with him eight or nine additional friars. At this time, just ten years after the first settlement, the Missionaries reported that over eight thousand Indians had been converted to Christianity.

Six years later, Fr. Peinado gave place to Fr. Estevan de Perea, and he in turn was succeeded by Fr. Zarate Salmeron, who instilled new energy into the missionary work. By 1617 the number of supposed converts had reached fourteen thousand, but there were yet only eleven of the friars. Salmeron was a great orator and indefatigable worker; for eight years he lived at Jemez "sacrificing himself to the Lord among the pagans," and also having charge at Cia and Sandia; and he tells us himself that he baptized no less than six thousand five hundred and sixty-six persons with his own hands. His success and the account of it which he took personally to Mexico, attracted much attention, and resulted in the elevation of the New Mexican Mission into a "Custodia" called the "Custodia de la Conversion de San Pablo," claiming sixteen thousand converts, and having at its head the celebrated Alonso de Benavides, who came from Mexico with twenty-seven additional friars. This increase in the clerical force showed immediate results, as only five years later the baptized converts are reported at thirty-four thousand.

Benavides was not only a most energetic custodio, constantly making visitations and inspiring the friars to greater activities, but we are indebted to him for the most authentic history of the mission work which had yet been written, with incidental descriptions of the towns and pueblos, of climate and products, of great interest and value. He had been induced to make the journey across the ocean to Spain in order to interest the King himself in the far distant work of the Franciscans, and his report was presented to the King of Spain in person, in Madrid, in 1630. Benavides never returned to New Mexico but became Archbishop of Goa in Asia.

There can be no doubt that his estimates of the number of Indians, like most of those of that day, were much exaggerated. Apart from the usual enlargement in the numbers of the population when they are estimated and not counted, there was throughout the whole report an evident attempt to impress the King with the greatness of the field and the importance of sending additional assistance to the Franciscan

missionaries, and especially of providing a bishop for New Mexico in order that the converts might be confirmed and a better administration secured. But the report is the best authority for the condition of the Missions of that time, and certainly describes a wonderful work performed within only thirty days after the first settlement.

He describes each group or "Nacion" separately, and the following condensed summary contains the substance of the report so far as the Missions and Churches are concerned:

"Piros nation, most southerly in New Mexico; on both sides of the Rio Grande for 15 leagues, from Senecu to Sevilleta; 15 pueblos, 6,000 Indians, all baptized; 3 missions, Nuestra Señora del Socorro at Pilabo, San Antonio de Senecu and San Luis Obispo at Sevilleta.

"Tihua nation, 7 leagues above Piros, 15 or 16 pueblos, 7,000 Indians, all baptized; 2 missions, at Sandia and Isleta.

"Queres nation, 4 leagues above the Tihuas, extending ten leagues from San Felipe and including Santa Ana on the west; 7 pueblos, 4,000 Indians, all baptized; 3 missions.

"TOMPIROS nation, ten leagues east of the Queres, extending 15 leagues from Chilili; 14 or 15 pueblos, over 10,000 Indians, all of whom were converted and most all of them baptized; six missions; these lived near the Salinas.

"Tanos nation, 10 leagues northwest of the Tompiros, extending 10 leagues; 5 pueblos and 1 mission; 4,000 Indians, all of whom had been baptized.

"Pecos pueblo, of Jemez nation and language; 4 leagues north of the Tanos; 2,000 Indians and a very fine mission.

"Villa de Santa Fe; 7 leagues west of Pecos; capital; 250 Spaniards and 700 Indians.

"Tehua nation, west of Santa Fe toward the Rio Grande, extending 10 or 12 leagues; 8 pueblos, including Santa Clara; 6,000 Indians; 3 missions, including San Ildefonso.

"Jemez nation; 7 leagues to the west there were 3,000 Indians, but half died, people now gathered in 2 pueblos of San José and San Diego.

"Picuris pueblo; 10 leagues up the river from San Ildefonso, 2,000 Indians baptized, and the most savage in the province.

"Taos pueblo, of same nation as the Picuris, but differing somewhat in language, 7 leagues north of Picuris; 2,500 baptized Indians; church and convento.

"Acoma pueblo, 12 leagues west of Santa Ana, containing 2,000 Indians; which was reduced in 1629 and at which one friar was located.

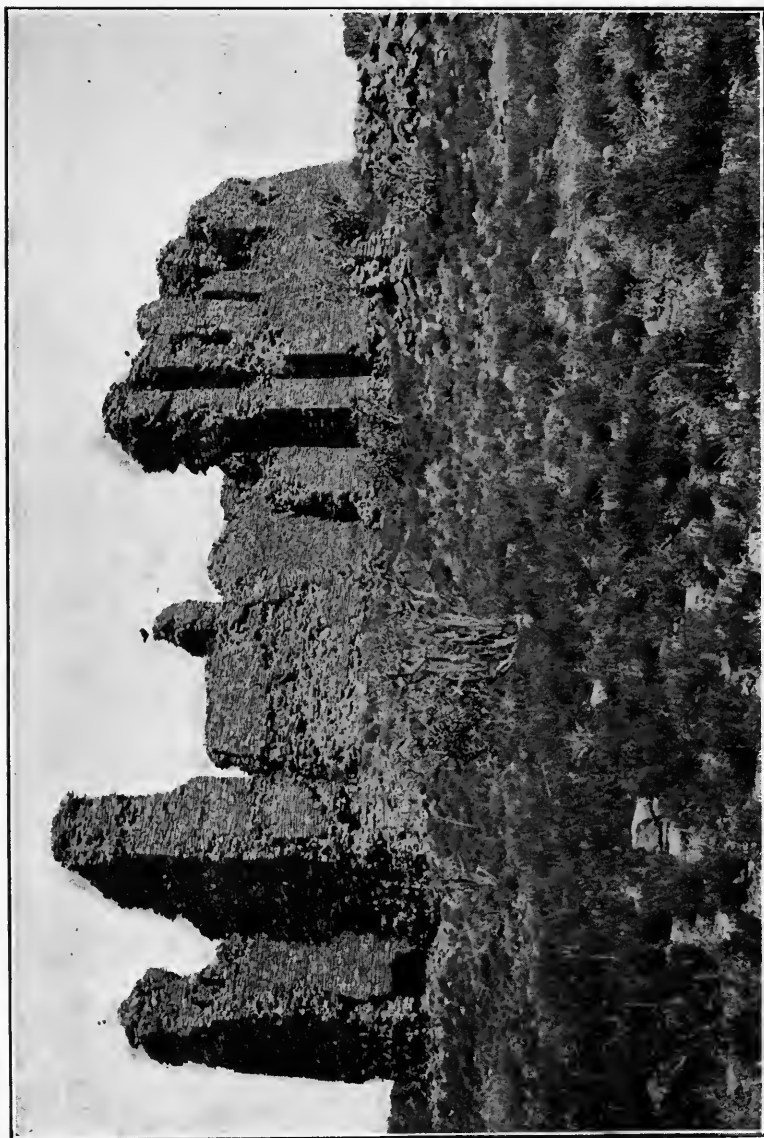


MISSION CHURCH OF SAN LORENZO, PICURIS, NEW MEXICO

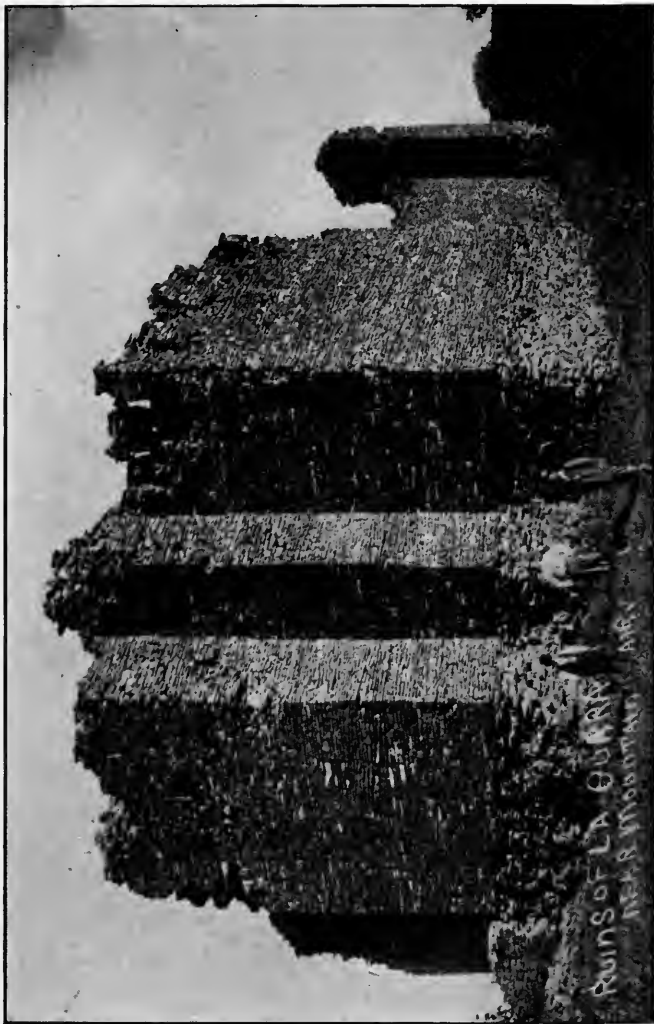
Picuris is the least modernized of the New Mexican Pueblos. The Mission was founded jointly with that of Taos, in 1598, by Don Juan De Onate, Governor and Captain-General of New Mexico. In the Indian uprising of 1680, the Priest, Padre Matias Rendon, was killed, and the Church burned. The present Church was built after the re-conquest, which began in 1692.



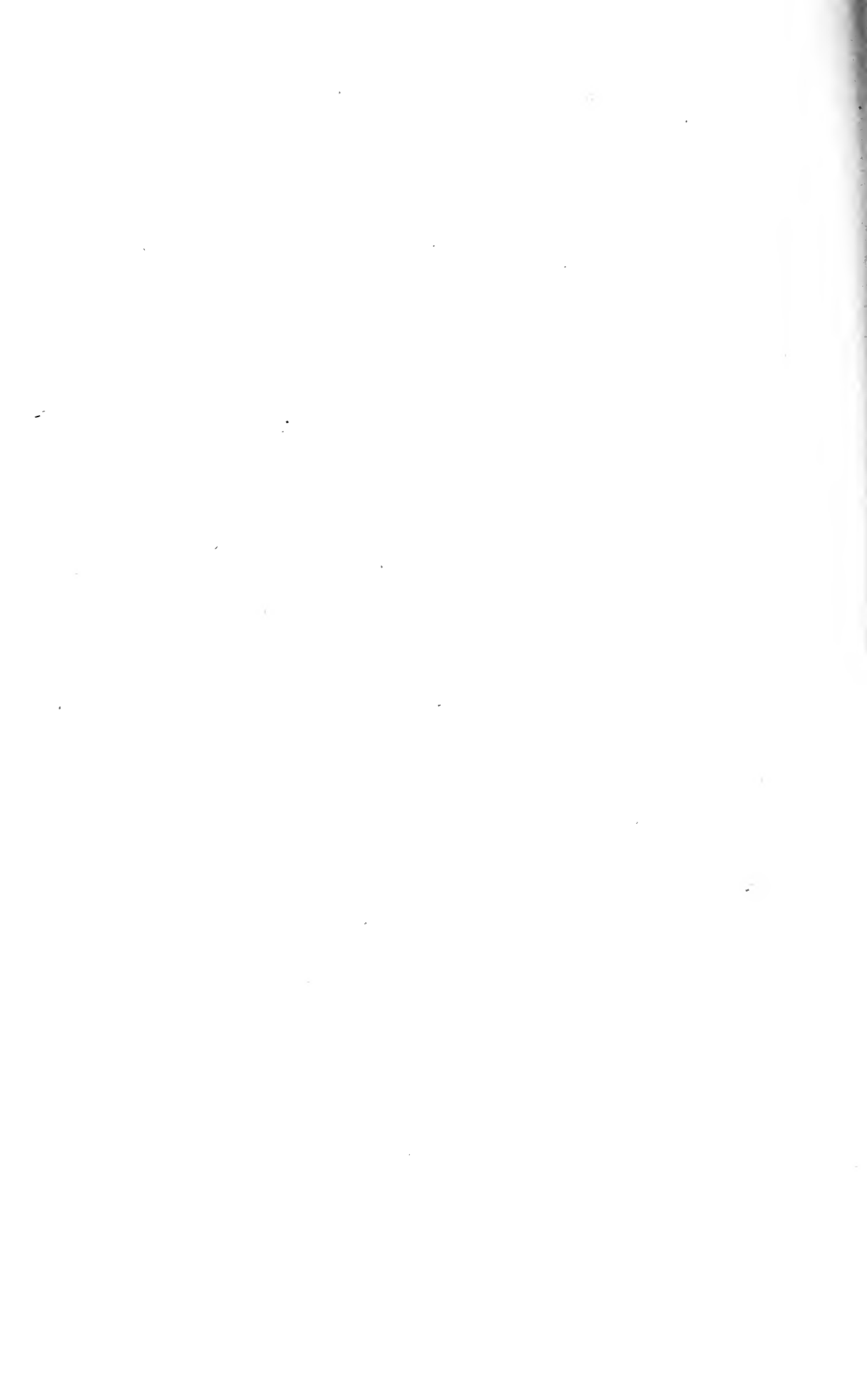




RUINS OF THE MISSION AT CUARA, NEW MEXICO
Built probably in 1629, by Padre Acevedo, and destroyed by the Apaches in 1676



WHAT IS LEFT OF THE CHURCH AT CUARA







CHURCH OF TOMÉ, NEW MEXICO

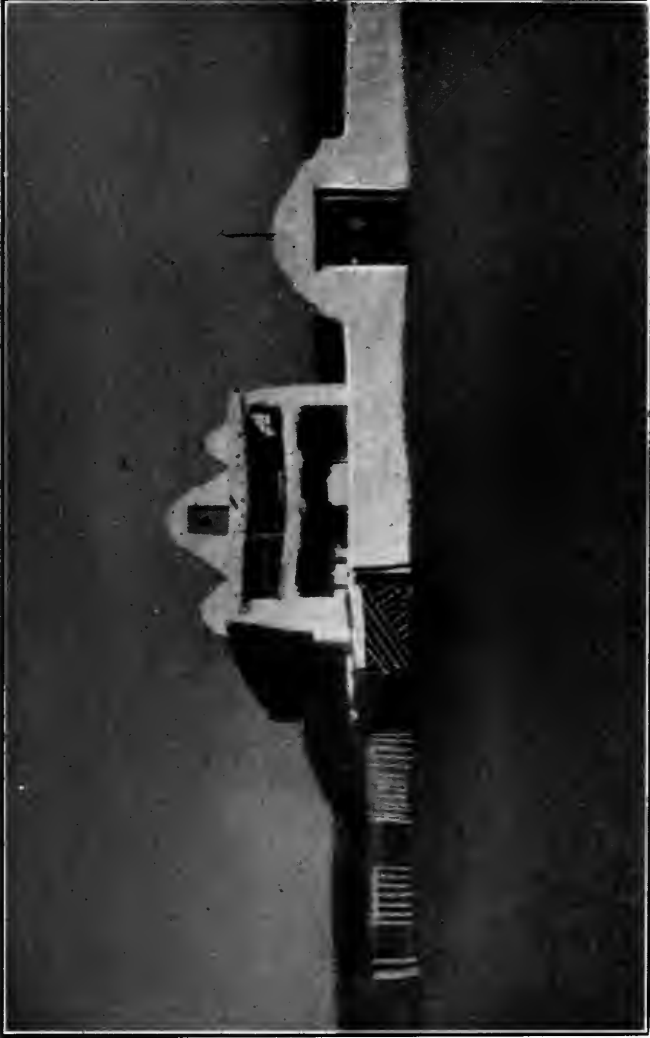


THE CHURCH OF RANCHOS DE TAOS, NEW MEXICO
Built probably in 1772, this "is one of the finest specimens still standing of the early
New Mexican church architecture."



CHURCH OF OUR LADY OF GUADALUPE, SANTA FÉ, AS IT APPEARED IN 1880

The date of erection is uncertain, but it was sometime after the re-conquest of New Mexico in 1692, while the original Church is thought to have been built about 1640



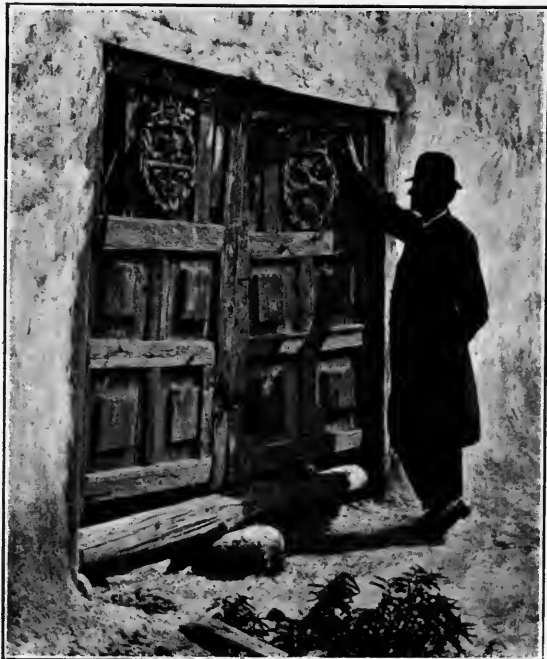
THE CHURCH OF SAN BUENAVENTURA, IN THE PUEBLO OF COCHITI, NEW MEXICO

Re-built in 1694 on the site of the earlier Church, ruined in the Revolution of 1680.





CHURCH OF THE PUEBLO OF SAN FELIPE, NEW MEXICO
The Mission was founded in 1598, but the first Church was destroyed in 1680. Soon after 1693 it was rebuilt and the ruins of this structure may be seen to-day. The present Church, shown in the picture, was erected on another site early in the Eighteenth Century.



THE ANCIENT CARVED DOOR OF THE MISSION CHURCH OF SANTO DOMINGO, NEW MEXICO
The Mission was founded about 1598, and the first Church was built in 1607 by Padre Juan de Escalona. Three Priests were here massacred in 1680, but the Indians did not demolish the Church. This picture was made in 1880 before the destruction of this ancient edifice by the flooding of the Rio Grande. The figure is that of A. F. Bandelier, the archaeologist, who is seen examining the wonderful heraldic carvings.

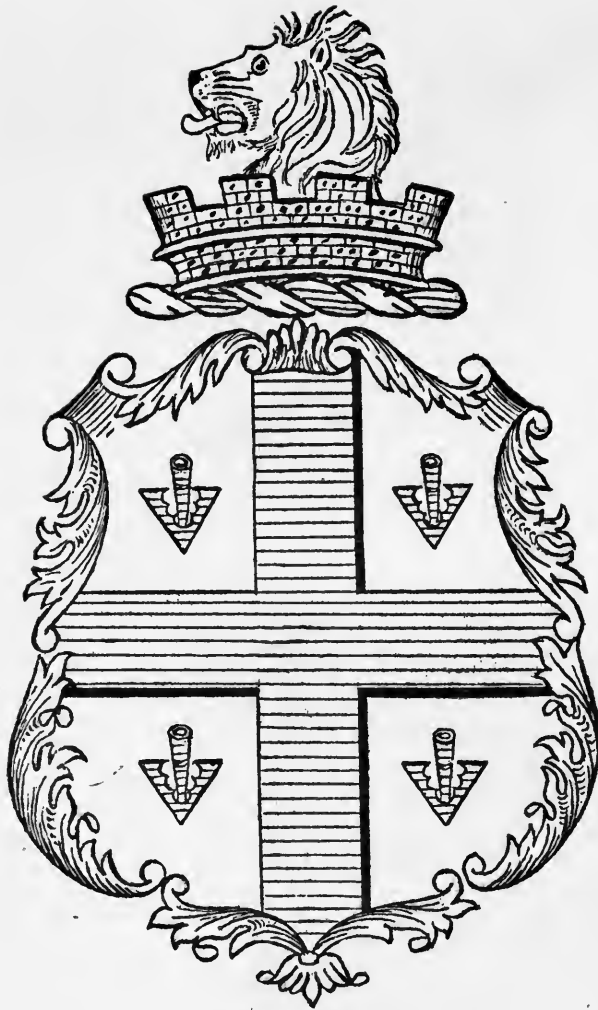
SPANISH MISSION CHURCHES OF NEW MEXICO

“Zuñi nation, 30 leagues west of Acoma, extending 9 or 10 leagues containing 11 or 12 pueblos and 10,000 converted Indians; there were 2 missions at Zuñi.”

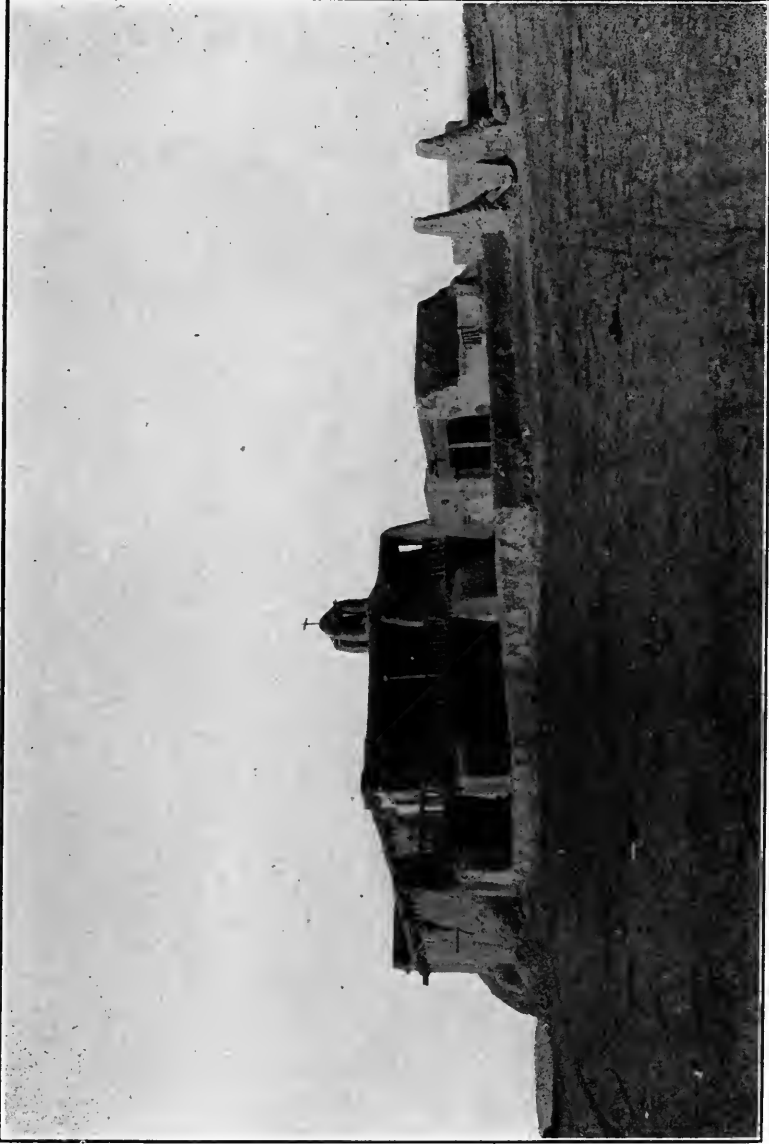
Benavides summarizes the whole matter by saying that at that time there were about fifty Friars in New Mexico, serving over 60,000 natives who had accepted Christianity; that they lived in ninety pueblos, grouped into about twenty-five Missions with churches and conventos, and that each pueblo also had its own church.

In 1629 a considerable number of friars arrived from Mexico under the leadership of Father Estevan de Perea; and these occupied new fields and erected some of the most important churches. Among these was Father Garcia de San Francisco who founded a church at Socorro, and Father Francisco Acevedo, who is credited with the direction of the churches at Abó, Tenabó, and Tabira, in the Salinas region. He died in 1644, so that we have an approximate date for the building of those notable edifices. The Salinas pueblos were destroyed or abandoned owing to the persistent attacks of the Apaches, between 1669 and 1676, as will be stated in more detail when those pueblos are described.

The “Cronica” of Vetancur contains a list of the principal Missions as they existed in 1680, just prior to the Pueblo Revolution, with the name of the priest in charge of each. The points of interest in this will be embodied in the separate descriptions of the Missions. It shows how thoroughly the whole of New Mexico was covered at that time by the Missions of the Franciscans, most of them being the centers of districts, from which the friars living in the central convento visited and served the smaller surrounding villages.

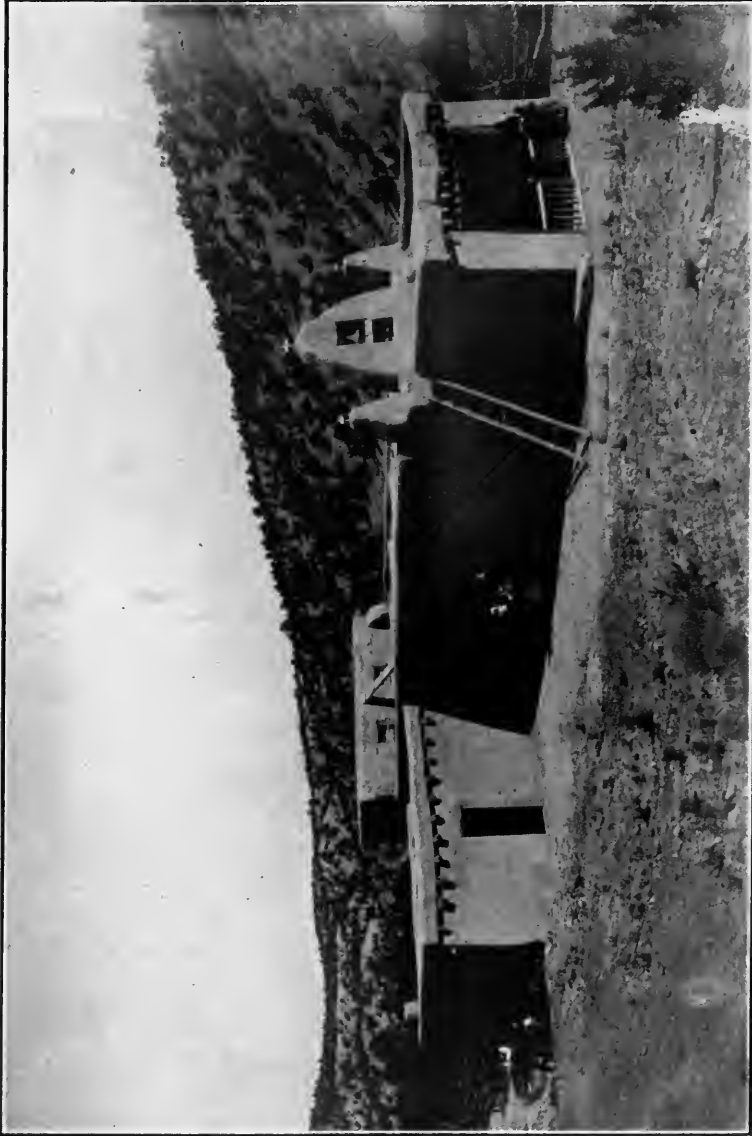


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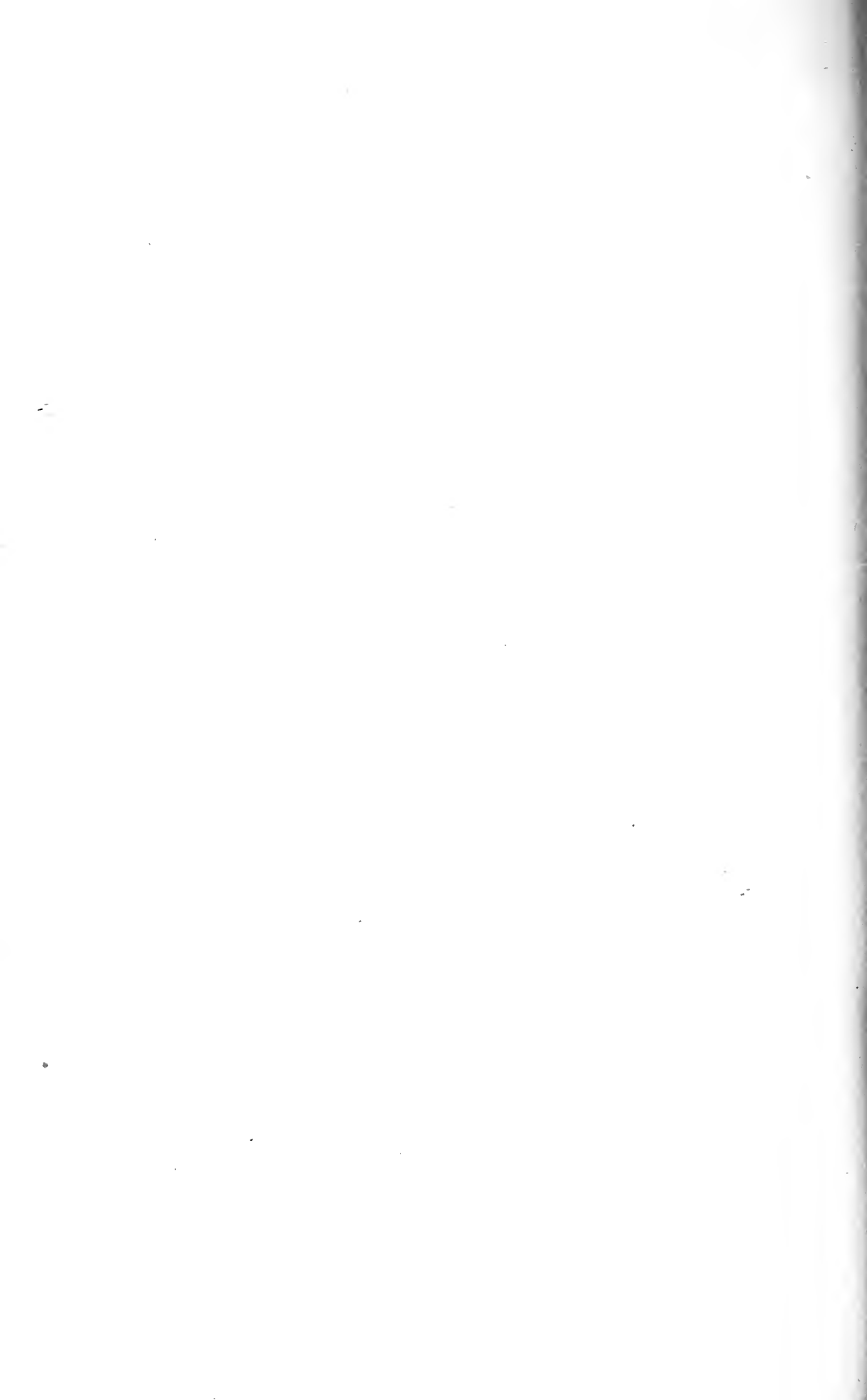
MISSION CHURCH AT SANTA ANA, NEW MEXICO

The first Church, is believed to have been erected soon after 1598. It was destroyed in 1680 by the Indians and re-built in the last decade of the Seventeenth Century.



MISSION CHURCH AT NAMBE

One of the earliest of the Franciscan Missions in New Mexico after the country was colonized in 1598 was at Nambé. The Mission Priest, Padre Tomas de Torres, was killed by the savages in 1680 and the Church destroyed. The Church was restored about 1695, and again re-built in 1729 by Don Juan Domingo de Bustamante, Governor and Captain-General of New Mexico. It was destroyed in our own times in a misguided attempt to modernize the ancient edifice.







CARVED VIGA IN THE
OLD CHURCH AT SAN
JUAN, NEW MEXICO

The Vigas, or cross-tim-
bers of the roof, are
characteristic of the
Mission Churches of
New Mexico



CHURCH OF SAN FE-
LIPE, OLD ALBU-
QUERQUE, NEW
MEXICO

Built about 1706. As it
was before restoration
and changes about forty
years ago

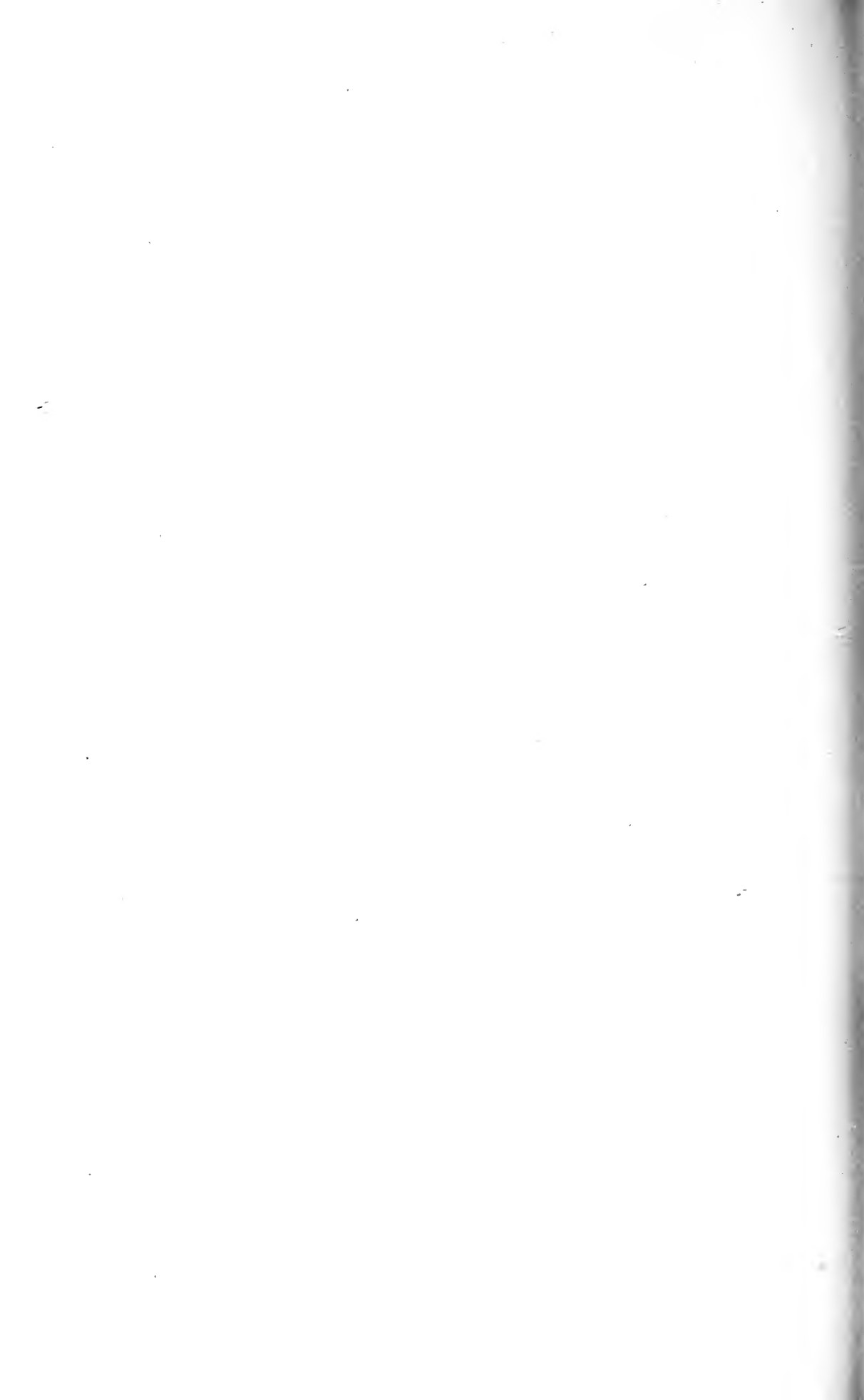


**RUINS OF THE MIS-
SION CHURCH OF
SANTA CLARA**

The original Church was built by Father Benavides in 1629. Destroyed in the 1680 Revolution, it was built anew by Governor de Vargas soon after the re-conquest of New Mexico. During an attempt in recent times to modernize it, the old Mission fell crashing to the ground



**DOOR OF THE OLD CHURCH
AT SANTA CLARA**





RUINED CHURCH AT ZUNI,
NEW MEXICO

FRONT VIEW OF THE CHURCH
AT COCHITI



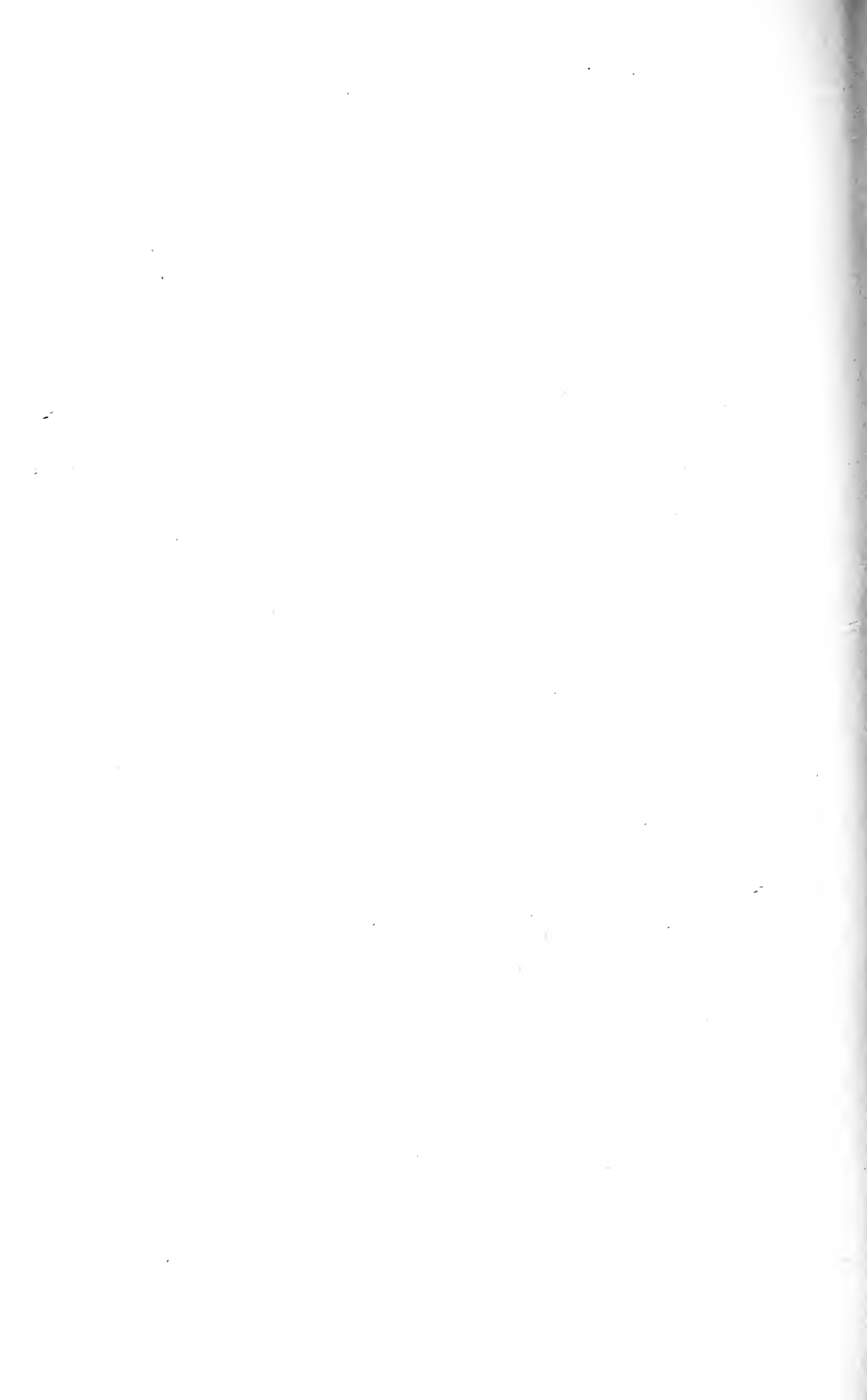


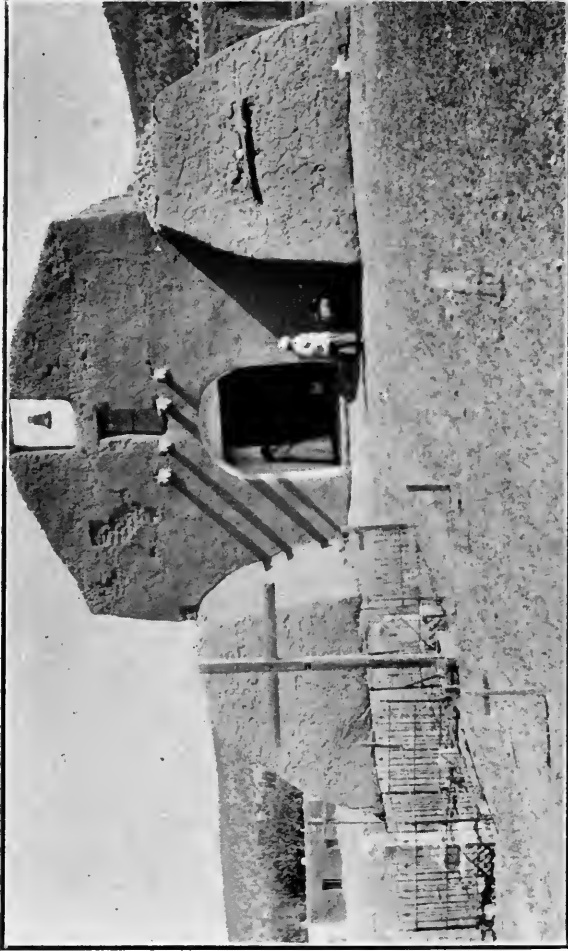
RUINS OF THE CHURCH, TAOS
PUEBLO, NEW MEXICO

RUINS OF THE MISSION OF
SAN GREGORIO, AT ABÓ, NEW
MEXICO

The great Church of Abó was
built about 1629, by Father Ace-
vedo. It was destroyed about 1678







THE CHURCH AT ARROYO HONDO, TAOS COUNTY, NEW MEXICO

The Mission was founded about 1598. In 1680 the Franciscan Priest in charge and his assistant, a Lay-Brother, were slain by the savages, as were nearly all the Spaniards in the locality. The Church was partly destroyed during our Mexican War. A new Church was erected in 1814 on the site of this ancient structure.



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